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A JOURNEY THROUGH SPACE.

An Astronomical Fancy.

BY ARTHUR F. MILTON.

PART IV.

Wishing to know something about the night side of this planet, I passed around. The first thing I discovered, was a quartette moonshine—one moon in its first quarter, about the size (apparently) of earth's; two, full, and apparently smaller, and another in one of its quarters, also smaller—the whole giving about twice as much light as our full moon does. I was surprised at this for I was under the impression that Neptune had only one moon, and here were four on one side alone, and like old Jupiter, was blessed with moonshines.

Diversified by forest, seas and rivers, the surface presented the same appearance, as that of the day side. Then taking a view of the starry universe from this outpost, I noticed no difference in the position of the constellations; but, directly overhead, I noticed a tiny pink star, which caused inquiry in my mind. I knew of no pink star in that position, and wondered if this might not be another planet belonging to our system, as yet undiscovered by our astronomers. As I began to concentrate my mind in that direction, I found myself being wafted thence. Before reaching its atmosphere, however, I took another glance at the starry universe, to see if there was any changes notable in the position of the constellations. Seeing none, I felt assured that the body I was now approaching, still belonged to our solar system, and must be a planet. The next moment I plunged into its atmosphere and was again in what is called "day-light"—the reflection of the sun on planetary atmospheres causing this, and naturally obscuring the universe of constellations from sight.

Although finding myself in day-light yet the atmosphere presented a kind of hallowed light, somewhat darker than that of Neptune. I turned to take a peep at the sun, and to my surprise it didn't look much larger than an apple; although its intenseness was sufficient to blind the physical eye, in looking directly into it.

Turning again to the newly discovered planet, I wondered if I could risk naming this one Omega, without hoping to find another, still more remote from our sun, and belonging to the same system. But, thinking perhaps there might be another, I left the baptism open for mental astronomers of the future, and began to investigate the planet's surface.

The first object my vision lit upon, was a broad expanse of water. It was as calm and unruffled as a mirror, and as clear as crystal, I being able to penetrate it to the bottom. There I saw wonderful scenes. Amidst a most beautiful array of sea flora, were not only aquatic creatures, but human beings, some walking leisurely about, others examining and plucking the finest sea-weeds, and others floating about with as much ease as fish. Occasionally, one would rise to the surface and glide over it for a few miles, then descend again. Others would continue their journey until out of sight, and what was most striking, the watery element did not seem to moisten them in the least. Wondering at the cause of this, I took a

closer scrutiny of one of these beings, and noticed that they were almost transparent—instead of bone and flesh, they appeared to be composed of an etherealized substance.

Previous to this, I had never believed in water nymphs; but here were fair representatives of such genus, and my skepticism was converted into knowledge. I knew it was no use to look for shipping on this planet, for where the inhabitants could sail over and through the water like fish, such an enterprise would hardly pay.

Being desirous to know more of this interesting class of beings, I moved on to seek for land. I found it within a hundred miles. This was certainly of solid matter, and resembled the first asteroid I visited. The flora was of the most exquisite development, only of larger proportions, and some trees were at least five hundred feet in height. Passing along the sea-coast to see if I could meet with human habitations, I finally espied something which indicated such a possibility. Around a beautiful bay, near the water's edge, I saw miles of handsome pavilions. In the rear of each one of these, stood a beautiful cottage, and behind each cottage were flower gardens and orchards of fruit trees. There were no indications of business or agriculture, and I came to the conclusion, that this was an Eden on a modern plan, the first and last development of planets. The inhabitants were of the same etherealized substance as those I saw at sea, and glided over the ground like spectres, and soared thru the air at short distances, like quails.

Their costumes were nearly all of one pattern, similar to that of the ancient patriarchs of earth, the males being distinguished by their large statures and bearded faces. The fabric, of which their costumes were composed, appeared also to be of some etherealized substance, on which the law of gravity seemed to have no effect, as instead of hanging in folds down the body, it seemed to float around it. Whether this was due to the nature of the fabric, or in being impregnated with the magnetism of the wearer, it partook of his nature, I could not surmise.

However, they looked more like beings entirely disconnected from matter, than such compact ones, as we are acquainted with. If this is the final development of man on the planets, it is a question for the future to solve. I will leave it to the reader to draw his or her own conclusions on the matter.

Sailing for the interior, I saw similar scenes. Large and small villages, with houses on the cottage style; and attached to each building, was a garden and orchard, and the inhabitants of the same beautiful lily-white hue and etherealized condition. Wherever there were lakes or rivers, the inhabitant had their homes near its shores. Nowhere did I notice anything that indicated either individual or governmental authority; and came to the conclusion that freedom and peace, developed with purity. I heaved a sigh when I compared it to our little planet, with all its boasted wisdom and advancement, and wished I had been born there into one of these light bodies, instead of having to be compelled to drag a hundred and fifty pounds of flesh and bone around wherever I went. However, I suppose it is all right though; and, if there is a law of transmigration, I suppose with our mental or spiritual development, we will some day be better prepared to enter a more ethereal condition than the present material one.

I had now seen so much, that I began to feel tired of storing away

more knowledge, but still had a desire to know if our system had any more planets to support, and how this gradual advancement from Alpha's fiery condition, to the outmost planet would end.

I had hardly expressed the wish, than I again found myself in space and to my surprise, receding from the sun. I saw nothing before me which indicated another planet, but kept on, wondering where I would land.

As far as I could calculate, I must have taken a straight course of about half the distance again, as I had to travel to reach the next planet from Neptune or the one I had just left behind me.

Suddenly, I met with resistance, but could not recognize the cause. Before me I saw the firmament; but, as it were, passing before me like a panorama. I looked behind to see what had become of my beacon light, the sun. It was there, but now not larger than Jupiter, as he appears from earth, altho I immediately recognized old Sol by his white light. Looking from our sun to the star-spangled canopy above, I began to realize that I was being subjected to some law—making a circle around the sun, and this object being the center. Suddenly it occurred to me that I must have reached the limits of our sun's influence and was being carried around on the demarkation line of our solar system and space outside of it. This became interesting, and I made myself passive to await results. Keeping my vision in the direction in which I was going, I finally espied an object, which at first appeared like a half-moon, but before many seconds had passed, I recognized another planet. I knew it was beyond the last one I visited, because the sun appeared smaller from here than it did from the last. I soon found myself in its suburbs; and the first impression I received, was that I was looking upon the surface of our moon. Everything seemed dreary. The ground appeared rocky and dried out; but little vegetation was visible, and this was drooping. I passed around the sunny side of the planet, but the entire surface presented the same gloomy picture. Most of the rivers had run dry, and the whole indicated a planet in a stage of decay. I saw nothing to indicate animal life, nor anything that exhibited a trace of past human life. But what caused me to meet with that resistance just where I did, and then so fortunately striking the path of this planet, puzzled me. Whether I had been guided by some intelligent power outside of myself, or whether the human mind had a limit to its researches, or was subjected to some subtle material law, I am at a loss to say. However, I felt as if I had reached the end of my journey, even if there were more planets beyond this one. I could deduce from this one, that there was nothing more to be seen, and so I determined to return home to earth.

I must have reached earth in less than a moment, for I had hardly formulated my determination, when I saw myself sitting in the posture I had previously placed myself to prepare for my journey thru space, and looking at the bare ceiling of the room. The contrast was glaring, and I almost regretted having returned; but the clock indicated 2 a. m., and I was forced to retire, with the intention, however, of putting my experience on record, before undertaking another Journey Thru Space.

LIFE.

Life, infinite source of all activity,
The fount from whence all forces emanate;

Infusing vital substance thruout inert space,
And lending motion to its lifeless state.
Its first impulse; 'tis known as law,
And that which vivifies with wondrous might

The vasty deep—combining force with matter,
And forms the basis for material light

At first a cloud-like, shapeless mass,
Devoid of all that might enhance the gaze,

Unfolding like a storm in distant space—
Tho' darkness still enshrouds it like a haze,

No voice yet says, "Let there be light!"
'Tis but creation in its early dawn,
But life's within, and soon will burst its bonds—

'Tis yet the ovum of a universe unborn.

Attrition, friction tho' effectuates the aim;
A flash—a quivering mass, and all is bright,

It is the birth of that electric flow,
Which constitutes the essence of material light.

It is an infant universe of suns;
The fundament for worlds of human strife,

Thro' which the many beauteous forms
Evolve from chaos into mortal life.

But what is life without the spirit germ
That lends it consciousness and tender love?

'Tis not the outer form that tells of this,
But that which causes man to look above,

It is the soul—immortal spark innate—
With powers divine of first creation rife.

Awaiting its release from earthly bonds.
To reunite with spirit—the true and only life.

TOOK A CHANCE AND RECOVERED.

Minneapolis Woman Cured By Strange Seer's Advice, tho' Not a Believer in Clairvoyancy.

There is a family in Minneapolis, the members of which profess to have an utter disbelief in clairvoyancy, but they are wondering over the advice of a St. Paul woman, which when followed, resulted in the restoration to health of the daughter of the family who had been given but six months to live by the family physician.

About a year ago the daughter's physician announced that she must undergo a severe operation or die within six months. She decided to forego the operation and went to the home of her mother with the firm conviction that death would come to her within the period named.

Soon after her daughters return the mother of the sick woman went to St. Paul to call upon friends who resided in a flat in that city. The friends were not at home and the mother knocked at a door opposite her friend's flat to ascertain her whereabouts. The door was opened by a strange woman who spoke immediately saying: "You are having a great deal of trouble. Do not give up. It will come out all right. Don't have an operation performed but go home and give her hot water treatments and she will recover."

The mother was naturally dumbfounded as she had never seen the woman before. She followed the advice and the woman was thought to be near death is alive today and as healthy as she could well be. The woman who gave the advice, is, was subsequently ascertained, poses as a clairvoyant. The family on whom the mother called had not heard of the daughters illness and all are pondering over the circumstances. The names of the persons concerned are withheld by The Journal from motives of delicacy, but the facts appear to be well authenticated.—The Minneapolis Journal.

It is easy enough to feel strong or powerful with money, but not so easy to feel thus without it—and the test will be accorded all at transition. Then, only they who are strong or powerful in the love-principle (inherited through sympathy, benevolence or charity) will feel strong or powerful; for, as one feels in spirit so he is.

SPIRITUALISTS

WHO READ.

The Progressive and the Non-Progressive in Our Ranks.

BY GEO. B. FERRIS.

It is indeed an important subject that has recently been brought forward in the editorial columns of THE SUNFLOWER, regarding the too limited circulation of the various spiritualistic publications. It is a question that should receive the careful and studious attention of every Spiritualist who desires to see the prosperity and usefulness of the cause increased.

Spiritualists, as a general thing, fail to realize the importance of the work being accomplished by the Spiritualistic press. The various ideas presented, both true and false, the thoro discussions that have taken place regarding their merits, and which have resulted in the elimination of the error and the determination of the true philosophy of Spiritualism, have done more to place the cause on a substantial and impregnable basis than all the lectures ever given, or books ever written upon this subject. Thru the columns of the different papers hundreds of Spiritualists, who otherwise would have kept silence, have been induced to give their best ideas, all of which have been of great service in the work of spiritual reformation. But for the opportunity thus afforded the average Spiritualist to express his ideas, it is safe to affirm that many of the accepted truths of Spiritualism at the present time would never have become known.

Lida Briggs Browne, in a recent article in THE SUNFLOWER, advances the opinion that the principal cause of this neglect of the literature of Spiritualism, is its unpopularity; or in other words, because Spiritualists as a class, do not have the moral courage to fearlessly proclaim their knowledge, and be prepared to endure the ostracism which they seem to think would result. If this is the principal cause, it speaks but ill for the character of the many converts to our cause. Are Spiritualists as a class, so lacking in the courage of their convictions; so anxious to court the friendship and respect of their orthodox friends that they dare not fearlessly proclaim their convictions to the extent of taking a Spiritualist paper into their homes? If true, what a sad commentary to the intelligence of the average Spiritualist! How lacking they must be in all the essential qualities that make for the advancement of the world! It seems that every Spiritualist, conscious of the support and encouragement of invisible friends, should be willing to endure the loss of all earthly friends, if need be, in order to proclaim the truth and live it. That there are some of this class, I will not deny, but that they are numerous enough to greatly restrict the circulation of our papers I am not prepared to admit at the present time.

There is more than one cause underlying this condition of affairs; there are several, but we have room here for the consideration of only the most important. I am inclined to believe that lack of interest in the philosophy is one cause worthy of mention. Many devote so much of their leisure to the consideration of the phenomena that they do not become interested in the philosophy sufficiently to subscribe for a Spiritualist paper. It is human nature to go to extremes; thus many fail to appreciate the philosophy, while

(Continued on Page 8).



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DOES HUMAN PROGRESS DEPEND ON CLIMATE OR WEATHER?

Man is often like the weather—inconsistent; though, on the other hand, consistent with the climate in which he permanently lives, whether healthy, unhealthy or medium.

An unhealthy climate, which, of course, means an atmosphere comporting with the soil and waters, may reduce a healthier man to its own condition, while it may benefit one who comes from a still worse condition.

But, as the air, so the man; though an unhealthy climate, so-called, does not necessarily reduce a man to absolute sickness. His blood simply becomes one with his surroundings, and is pure or impure—active or sluggish—comparative to the life's vibration of the atmosphere.

In like manner a debilitating atmosphere may finally reduce the energy of those inhaling it; and thus the lack of spirit, enterprise or progress in many southern countries, or sections of them. Comparatively few people can rise superior to their natural surroundings. It is like the effect endeavoring to control the cause, and those who can make themselves positive to climatic conditions, generally become leaders in their sections—provided of course, their moral character or reputation, so-called, warrants it.

These are the successful ones, as there are physicians, who are immune to contagious diseases; i. e.: positive to impure or noxious atmospheres—and for which many claim personal credit, when they have only been accidentally favored by nature in a MATERIAL way.

It has been suggested that the "hookworm" is the cause of indolence in southern climes. But if such a microbe exists, the indolence is more apt to be the cause of the hookworm, for a debilitating atmosphere is what debilitates the human blood and lowers its vitality, producing the indolence (often stigmatized as a fault) which lends it incubating properties.

People of such climature are thus not to be blamed. Nature has not blessed this world with eternal spring or an equable temperature in which air, water and soil are consistent for health, strength and comfort. And for aught we know this might be our hell—the struggle to reach heaven on our good behavior suggesting this possibility.

But, aside from this, that climate affects human energy and enterprise, is proven by the good effects of a change—the indolence leaving the Southerner as he moves northward, and the often unnatural or misspent energy of the Northern born being reduced to a more harmonious condition as he moves Southward. Our greater railroad facilities and intercourse are not only creating a more general progress throughout the world, but will lead to a more healthful state of the human race on account of these readily-made changes from one climate to another.

In fact, it is being generally believed that railroad connections affect climate. The South has been growing colder from year to year

since a stronger magnetic tie between the railroads has been created, and which will eventually kill the miasmatic impurities in that region. Greater industrial activity has already made itself manifest, as one effect of a healthier condition; and as the latter obtains, North and South will be so closely united that one cannot live without the other.

FOUND THE DEVIL.

Spiritualism teaches communication with the world of spirits. It is made up of nine-tenths fraud and one-tenth reality. And yet even after all this, I am inclined to think there is very much in Spiritualism—I am as certain that Jesus Christ is not in it as I am that I believe in the bible. Keep as far from it as you would from contamination of contagious diseases.—Rev. A. C. Dixon, Baptist, Boston, Mass.

Our good brother (being also a product of God or first cause) starts out with a truth, but reverses the second proposition; tho if only this one-ninth were reality, it should induce all good Christians to investigate that one-tenth to make sure there is a future life, which is not proven by the church. His certainty the Devil is in it must be based on some kind of proof; for no Spiritualist is ever certain of anything without proof. But where he saw or felt the "old boy" is not stated. It could not have been at a spiritual seance, or some of our people also would have the information. Probably it was some fake seance, usually given by Christians, and where the devil is likely to attend—being a character in their play.

That Jesus Christ was not in attendance we may believe, as he is not very likely to keep such company as the good Reverend found himself at the time—or at the seance on which he basis his certainty. Yes, we too, say keep away from such meetings—that is, the fake seances conducted by Christians with whom the devil keeps company. We are sorry Mr. Dixon not only got into the wrong pew, but into the wrong church as well. Better luck next time.

When ignorance begins to make its influence felt in a cause, the wise retire, and its downfall is assured. May we therefore never have to experience this, for there is nothing more difficult to accomplish than to make the ignorant understand their position—the human mind, like a spring, not being able to rise above its presently developed source to realize what is above or beyond it in the line of higher understanding, better knowledge, and acuter wisdom. To the ignorant, the wiser are often mere children; and to those who have become egotistic with it, all talented men are fools. "A little knowledge is a dangerous thing, Drink deep or touch not the Pierian Spring."

The British Spiritualist Lyceum Union, which held its annual conference lately at Blackpool, England, was marked by its usual large attendance and success. The soul of lyceum work seems to have ingratiated itself in England, as that of the cause itself exists on this side of the Atlantic. England looks to the future—America to the present. But as the present is eternal, the two are bound to meet in fraternal union some day, when both will have added their respective desiderata to their issues at hand. Man cannot serve two masters, nor make success of two issues simultaneously, and thus each side has taken up the part for which they may be best adapted or as the powers that be direct.

The spiritual phenomena proves the immortality of the soul. Its philosophy teaches the value of this knowledge or the reason of their revelation. Those who know not of the latter are like church people who expect to be saved by faith alone. To be assured of the phenomena while ignorant of the philosophy is like knowing that winter is approaching without preparing for it.

It is strange that Spiritualism should be denied government protection on the SAME TERMS that it accords this to other religious bodies; namely, on faith and the Bible, when it is ONLY through Spiritualism that the contents of the Bible can be proved.

MEDIUMSHIP WITH A HALO.

The French Academy of Sciences, which first acknowledged clairvoyance as a factor in human existence, has made a new discovery which explains the halos often seen around the head of mediumistic persons. The discovery is in substance that nearly all living beings, varying in degree, give off continuously a strange form of radium, which is visible to those whose sense of sight has assumed a higher vibration than the normal, but which can also be made visible to others in the dark by means of the properties of certain chemicals. If a piece of card board smeared with phosphorescent sulphide of calcium be brought near to a human being in a dark room, it will glow with increased luminosity. It is also believed that the greater the spirituality of the person the greater these emanations. A halo, therefore, must be earned by interior worth, and its appearance without the use of chemicals takes the diploma.

The refusal of a party of Americans, while in audience with the pope of Rome to kiss his hand, which he graciously extended for that purpose, was regarded as a discourtesy, and has made it difficult for other Americans to obtain an audience. We cannot well say to that: When in Rome do as the Romans do; for the more intelligent Romans have long ceased to indulge themselves that pleasure. Americans, however, are not unmindful of foreign customs, and show deference where such is due. But with the microbe theory resting on their conscience it could not be expected they should take any chances, not knowing whose diseased breath may have last befouled that fair hand.

While we appreciate the kind words said about THE SUNFLOWER, we do not desire our readers to confine themselves to one paper exclusively. All friends of the cause should subscribe to as many as they can afford; for if they belonged to some other denomination, they would be compelled to take a number or be considered disloyal to their faith. And they can subscribe to two of ours for the price they pay for one of the others, with more in one of our papers than in two of any other class publication. It is the fulfillment of duty which leads to contentment or happiness; and next to charity comes the support of the press which advocates the cause we love.

The Pope is in uncomfortably warm water over the conflict between the Vatican and France. Le Grande Nation has outgrown ecclesiasticism and thrown off the yoke of priestly domination. State and Church have parted company, and "France is free" in reality. Some friction is manifested, but it is mostly on the side of the Vatican on account of this other broken link. Loss of power means loss of revenue to uphold its influence in weak spots, and France was the last hope of Romanism as a factor in the world. Before another generation Papacy will appear as but a very small thing in human affairs.

Self preservation, as the first law of nature, does not seem to be very deeply rooted in those who are ever ready to throw away their lives by rushing into war.

A prophet says that Uranus and Saturn are going to render the earth miserable. What is the matter with the earth hitting back?

Continued Greetings.

We were glad to hear of your returning to the field of spiritual activity, and wish you much success, health, prosperity and happiness. H. L. Free and J. N. Hook, Cincinnati, O.

Your paper is one of the best I have read. It is high-toned and carries the spirit of unselfishness. S. McNeil Losh, Rending, Cal.

THE SUNFLOWER grows better every week. I would not be without it.—M. B. Carter, Lockport.

SUNFLOWER is so charged with spiritual food that after reading it, all other papers seem to lack salt.—J. M.

We see that our old friend and associate, A. F. Melchers, has hooked up to THE SUNFLOWER at Lily Dale, in the capacity of associate editor. Mr. Melchers was for many years connected with the Better Way and Light of Truth, and is well equipped for his new duties. We wish him success.—Light of Truth, Chicago.

From Our Exchanges.

The post-office department is recovering its senses in a measure. Wilshire's Magazine, a Socialist publication, which was denied second-class privileges in the mails, has had them restored, and will return from Canada to New York.—Truthseeker.

In Pennsylvania there is a factory where they turn out gods for exportation to China. Elsewhere are institutions where missionaries are prepared, in readiness to go to China at a moment's notice. This is a versatile and many-sided country, where the man who understands hypocrisy best is bound to win out.—Der Freidenker (Milwaukee.)

China and Japan—A Prophecy.—'Vigilant' writes: 'One summer Sunday evening, about the year 1884, I heard a most remarkable address from Mrs. Tappan (or Richmond) at Kensington Town Hall. In the course of the address, she used something like the following expression, but I cannot quote it verbally: "The aggression of the Western nations will go on making fresh conquest and absorbing fresh territory, till it reaches the real civilisation of China and Japan, where it will meet its match and be turned back." From the year 1875, as an impressionist medium I was often told that a great power was arising in the East, which would not only absorb Asia, but would greatly influence the whole world.—Two Worlds.

Personals.

Mrs. Helen Temple Brigham may be addressed 1227 S. 15th St. Denver, Col., until 15th of June. Her permanent N. Y. address is 54 W. 129th St.

B.—Who denies Spiritualism at this age places himself on a par with the priests who denied Gallileo's discovery—being either too ignorant to comprehend it or too illiberal to acknowledge it.

D. B. J. Imerson is engaged with Lancaster, Pa., spiritual society for a week. He would like to know if Miss Harlow ever saw the Blue Book. He says he has been a medium for twenty years and has never seen one, and will offer ten dollars more to the offer made by SUNFLOWER Pub. Co., for a book directory of the so-called dead.

Inquirer.—One of the best methods of breaking an obsession is to go into a large crowd and mingle with it for a couple of hours. If that does not effectuate it, take a railroad trip to some neighboring town and trot around there for a couple of hours. That, or some other strenuous exertion sometimes shakes it off.

TO OUR READERS!

That THE SUNFLOWER is a day late this week was caused by Monday (which is our regular mailing day) being a legal holiday, and we, therefore, could not mail until Tuesday.

Wanted—a "Blue Book."

We want a "Blue Book." A prominent Spiritualist has agreed to give \$50 for a genuine copy. He says it is being talked about all the time and he wants one. Will some of the people who know all about it please send one to this office and receive a check for \$50 for same.

This is no bluff. If such a book exists, we want it. The cash is here to pay for it.

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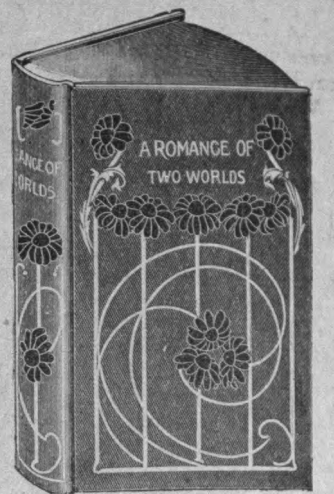
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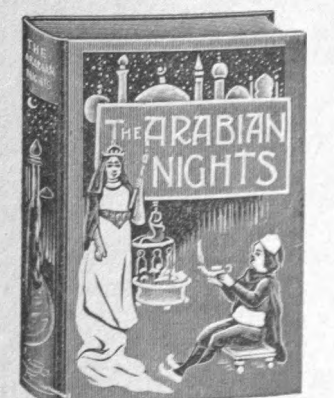
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We are now prepared to furnish the following books:—

| | |
|-------------------------------|-----|
| The Nemeses of Chataqua Lake, | 25c |
| By A. B. Richmond, | |
| Romance of Two Worlds, | 25c |
| By Marie Corelli, | |
| Natural Law in the Spiritual, | 25c |
| World, By Henry Drummond, | |
| Heroes and Hero Worship, | 25c |
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DON'T FORGET THE CHILDREN!



The Arabian Nights Entertainments (Lane Edition) 772 pages, Illustrated, Colored Frontispiece, 50c
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\$2.90 for all of the Books and The Sunflower one year.



LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

The topic for the last week has been the serious condition of Mr. Skidmore and his final transition. He will be sadly missed by all.

Mrs. Waterhouse spent a day here putting up the curtains around her cottage and getting it ready for the summer. They will come here in about two weeks.

A. Gaston spent a couple of days here and attended Mr. Skidmore's funeral.

Freeman Jones spent a day at home. Ernest Cawcroft, representing the Jamestown Post, spent several days here last week.

Miss Ada Ames of Falconer, Mrs. Pages niece, came to assist her and will spend a few days here.

H. W. Richardson and M. R. Rouse, were among the funeral visitors.

Frank Fuller has added a fine soda fountain to his grocery store, on South street, and engaged C. P. Runkel for the summer. He will start his bake oven in a week or ten days.

Don't forget that the dances for the purpose of raising money to put a new floor in Library Hall will begin June 4th. Tickets 50 cents. Seven dollars have already been donated towards the work. You can buy a ticket even if you cannot attend the dances, and help the good work on. Send the half dollars to THE SUNFLOWER and we will see they are properly applied.

George Whitaker of Niagara Falls, spent a day looking over his cottage and arranging for some improvements including a coat of paint.

Mrs. Smith is occupying the Renner cottage on North street.

Mrs. A. A. Scott has gone to Pittsburgh, Pa.

Mrs. Schen has been in Buffalo the past week.

Mrs. H. J. Pemberton has been looking up her cottage on North street.

Mrs. Dr. Hathaway of Hornellsville, N. Y., has rented the Ransom cottage on Third avenue.

Mrs. Estelle Fish Baillet has returned home from her two weeks' trip thru Mayville, Corry, Titusville, Union City, Franklin and Erie, Pa., in the interest of The New York Life Insurance Co. and her mediumship.

Mr. and Mrs. E. Beeman spent a couple of days here getting their cottage ready for renting. D. Pierce will give it a coat of paint.

A. Campbell is spending a week on the grounds.

Summer in Winter.

Dry Hot Air Baths may sound like an anomaly, but the bath effect is produced by the perspiration brought forth in the dry hot air process to which the body is subjected. It is well known that a thorough sweatbath relieves the body of many of its impurities, such as create pain, loginess, catarrh, etc. Some people never think of this until prescribed by their physician, which means a doctor-bill. Now, there is a splendid institution for such an experience in Buffalo, N. Y., kept by Dr. C. Hagen at No. 174 N. Pearl St. The apparatus reminds one of the way a body is shoved into a crematory—only that in this case, the head remains out, while the body, resting on a comfortable couch, covered with soft blankets, is rolled into a receptacle, tempered by a warm atmosphere, and gradually raised to any desired heat, or as much as the patient can stand; and in which he may remain at pleasure. During his insertion he perspires freely, and may thereby forestall an approaching cold, or avoid a sick-bed. For particulars see adv. or write to Dr. Hagen for circulars.

A printers wife has sued for divorce because her husband had ceased to kiss her. Perhaps he had run out of sorts.

Jealousy is the guard which prohibits success from passing on to another.



Any book noticed in this column can be had at this office.

"Natural Law in the Spiritual World," by Henry Drummond, F.R.S.E., F.G.S.

This great book, which unites science and religion in a rational manner, and has been generally accepted by the Church as legitimate reading, is one which we have added to our list of offerings on the same conditions as those previously mentioned—namely: for the low price of 25c. to our subscribers, when renewing their subscription for a year, or to new ones just coming in. This volume contains nearly 400 pages of reading matter, good print and cloth binding in gilt. It is a book that can be read with interest, then studied, and constantly used as a book of reference for philosophic discussion. The opportunity is now! Order while they last! You may want it after it is too late.

"Fiction is often truth colored by the brush or pen of the artist, or moulded by the chisel of the sculptor," says the Hon. A. B. Richmond introductorily in his "Nemesis of Chautauqua Lake, or Circumstantial Evidence."

Those who love Indian stories with a truthful foundation, will find in this one the real thing.

This, like a few others named, is only sold to new subscribers or to old ones when they renew for a year. To such, one copy is permitted for 25c. in addition to their subscription—thus \$1.25.

The book is neatly bound in cloth with stiff cover, has 158 pages reading matter, excellent paper, large print, and its language is choice and classical.

This is a last chance, for we have but a few left.

LAMB-CHOPS.

Evil carried in the heart soon gets to the hand.

Being charitable largely depends on who is to be it.

Pay up unto others as you would have others pay up unto you.

He who begrudges an old friend a congratulation on worthy efforts, must have worms on his solar plexus.

Sordidness generates fear; liberality courage.

Beware the angry flash behind the roll of a thunderous laughter.

What a man worships or allows to control him is often his God.

A disease among the affluent, which has not yet been classified, is she suspicion that everyone who thows deference wants a loan.

If the consciousness of the fingertips implies the presence of brain matter, does that of the lips imply the presence of heart matter?

Heart without smiles is preferable to smiles without heart.

Hell recedes from mortal imagination as mental and moral force gains the ascendancy.

Married.

At the home of the brides parents in Colburn, Indiana, on Sunday May 15th at twelve o'clock noon. Mr. Clarence E. Shepley and Miss Edna C. Bower. The service was unique and beautiful, being entirely Spiritualistic and was performed by Reverend E. W. Sprague, the N. S. A. Missionary. Fifty invited guests were present. The gifts were numerous and beautiful. This young couple are well known and are popular with old and young, and merit the many good wishes and congratulations bestowed upon them.

Destiny.

Man may not be able to escape his destiny in a general sense, for it requires certain experiences to unfold his special soul-forces; but he can elevate himself above a bad cause, which may have been his misfortune at birth, and thus escape the burdens and trials of the same. Doing right for right's sake is one mode of accomplishing this end.

The phenomena of Spiritualism is only intended to show us the "gates ajar"; the philosophy lends us the pass thru the same.

Hungering souls find some of their best nourishment in the harvest of starving genius.

Buffalo Notes

N. H. EDDY, Correspondent.

Mrs. W. Ripley of Toronto, Ont., the speaker and test medium, who served the First Society at the Temple, during April, will again serve this society during June. Mrs. Ripley is a sincere and honest advocate of our cause.

Friday evening, May 20th, the entertainment, social and dance at Stirling's Hall, 374 Connecticut St., under the auspices of Harmony Circle, of which Chas. Hulbert is president and speaker, was a grand success, and an interesting event to its participants. The mediums who took part in the exercises were Mrs. Lane, Mrs. DeWolf and Mr. Hulbert—each being entranced and gave comfort, cheer and tests, including the writer. Vocal and instrumental music was rendered by Mrs. Carrie Hoyt and others, while Miss Boles recited and demonstrated palmistry. Refreshments were also served, and all expressed themselves delighted with the evening's enjoyments.

Sunday morning, May 22d, Dr. Austin, serving the First Society at the Temple, took for his subject, "Make Thyself Whole," giving some excellent thoughts and ideas. He spoke of the influence of the stars upon humanity; also the power of thought, will-power and the working of the spiritual forces; and the influence and bearing they had upon each mortal and of changes pertaining thereto. He said, get people to thinking and advised seeking the good in people rather than the bad, and to have charity.

Sunday evening the subject was "Ingersol; his life, nature, disposition and life-work." He interestingly spoke of Ingersol's convictions, teachings and ideas pertaining to life, its labors and efforts towards the uplifting or unfolding of Nature's gifts. Mr. Austin then made some comments on the foregoing which were in themselves instructive and suggestive, and proved the speaker himself to be a man of learning and experience, and well qualified to hold the position he does.

Sunday afternoon, May 22d, your correspondent listened to a very able lecture in Eolin Hall, Main street, by Swami Rama, A. M., (Hindu) who took for his subject, "Who are you?" The lecture was replete with points of interest and instruction. The lecturer held his audience with marked attention. Swami is giving a course of very interesting lectures here in the city. Some of the topics are "History and Home of Happiness," "Diagnosis, Cause and Cure of Sin, (expansion of self)," "Realism and Idealism Reconciled," "The Light of Lights," "Realization of God thru Love," and one on "India." Swami Rama is trying to raise funds to bring over to America post-graduates of Indian universities to give them some of the American ideas, then for them to return to their native land and work for the advancement of the lower classes there.

Monday evening, May 23d, the Psychic Research Club of Buffalo, held a progressive pedro party at the home of Mrs. Welch, 583 Best street. A goodly number of members and their friends were present, and a most excellent time was the result of the evening. Mr. W. L. Albee won the gentleman's first prize, and Mrs. Addie Gage captured the first prize for ladies. Mrs. Welch made each one feel quite at home, doing everything in her power to make the evening a very interesting one. A most excellent repast was furnished consisting of sandwiches, salad, cake and coffee, to which ample justice was done. Much credit is due the hostess for the very generous manner in which she entertained the members and friends of the Club, for which they extend their appreciative thanks.

Mr. Chas. Hulbert, president and speaker of the Harmony Circle Society, has been chosen delegate to the State convention in Syracuse, June 3d, 4th and 5th.

Tuesday evening, May 24th, a seance for physical manifestations, spirit messages by independent writing in the cabinet, and materializations was held by the mediums Mrs. E. L. Barr and Mrs. M. J. Klipfel, at 364 West avenue. A large circle was present. Pencils and pads of paper were placed on the table in the cabinet. Message after message was handed out as they were written by the spirit intelligences. This part of the seance is held in the light, and the part for materializa-

tion (Mrs. Klipfel, medium) is governed by Red Light, the cabinet control, telling who the spirit is for. A goodly number of spirits manifested and friends called to the cabinet recognized them. Those present expressed themselves as well satisfied.

Mrs. O. W. Grant, (Psychic), is making a visit to Auburn and Al-

bany, N. Y., and will attend the state convention in Syracuse enroute to Albany, expects to be gone ten days or two weeks.

Mrs. Dr. J. H. R. Matteson 248 North Division St., is kept more than busy dispensing curatives to the many patients who seek advice thru her clairvoyant diagnosis.

THE SPEAKING DIAL.

THIS remarkable invention was invented in 1894 through spirit guidance. The following year it was exhibited and operated at the Minnesota State Capitol and pronounced one of the most wonderful inventions of the age.

The Speaking Dial is placed upon a table and every movement of the table means a letter, and when developed these letters can be read as quick as the eye can follow the pointer. Thus table tipping is utilized in a scientific manner, the Dial giving rational and connected messages. Long interviews may be had with notes taken by a stenographer.

The mechanism of the Speaking Dial is as simple as the A, B and C, and anyone can understand the manner of operation. Each Dial is magnetized by a powerful spirit band; which excludes all earth bound and roving spirits.

The Speaking Dial is a valuable instrument for home circles, as with it you can investigate Spiritualism and converse with your spirit friends in your own home under your own magnetism.

It gives names, dates and circumstances past, present and future, develops all phases of mediumship, operates in various languages and answers mental questions, proving beyond a doubt that the presence of your spirit friends and relations are giving this information. This is not a Planchette, Ouiji Board or Toy but is entirely different from any invention ever introduced; is not operated by mind reading, sleight of hand or any secret device but is honest and convincing.

The Speaking Dial was the means of bringing the late Hon. I. Donnelly (former Governor of Minnesota) into the fold of Spiritualism and up to the time Mr. Donnelly passed away, in 1901, he was a great advocate of the Speaking Dial, and had several of them at his home at Nininger, Minn.

Below are a few of the many convincing testimonials to the Speaking Dial.

Saxton, Iowa.
Mr. P. J. Dempsey:
Dear Sir:—Enclosed find check you will please apply on a Speaking Dial. I have seen two of your dials in Wesley, and am very much pleased with the results.
Respectfully yours,
E. A. LAAGE.

Hot Springs, Ark., Jan. 22, 1904.
P. J. Dempsey:
I am more than pleased with your Speaking Dial, and the results obtained are in some instances astonishing. I have a Planchette and Ouiji board but the Dial is a great improvement on them all.
J. A. GIBSON.
Sept. 16, 1903.

Mr. Dempsey,
It affords me pleasure to be able to testify to the unlimited merits of your Speaking Dial.
Through its efficiency I was convinced of the truth of spirit return and proved to me, beyond a doubt, that there is no death! only a change of condition. I consider the Dial one of the most positive means of spirit communication, and have converted many sorrowing hearts (total strangers to me) through the wonderful messages given over the Dial.
Very truly,
FREDERICK G. BELL.
23 Merriam Place, Merriam Park, Minn.
Shakopee, Minn., Sept. 17, 1903.

Mr. P. J. Dempsey:
Dear Sir:—We have had your Speaking Dial for several months and have given it a thorough trial and find it all you recommend, a great help in developing mediums, as well as receiving communications from our friends who have passed away. I would not take ten times the price I paid for my Dial if I could not procure another.
Yours respectfully,
MRS. ANDREW KOPP.

Philadelphia, Pa., March 8, 1898.
P. J. Dempsey:
Dear Sir:—I brought my copy of your Speaking Dial with me here and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send four Dials to names below.
Very respectfully,
IGNATIUS DONNELLY.

The Speaking Dial lately invented by P. J. Dempsey which was exhibited in operation at the state capitol during the last legislature, proves to be a very wonderful invention. Numerous proofs of its power have lately been obtained by the owners of these Dials, who state they have obtained extraordinary results in their homes under their own magnetism.—St. Paul Globe, 1895.

Order a Speaking Dial, with full directions, to-day. Dials now \$1.50 each. Address.
P. J. DEMPSEY,
161-4 + 2817 Columbus Ave., MINNEAPOLIS, MINN.

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Lily Dale, N. Y.

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W. H. BACH, Lily Dale, N. Y.

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If you want to rent, buy or sell a cottage on the Assembly Grounds, address with stamp.
MRS. NELLIE WARREN,
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Painting, Graining, Furniture Repairing, UPHOLSTERING.
First Class Work and Reasonable Prices.
D. PIERCE, Lily Dale, N. Y.

Do You Want To BUY, SELL OR RENT PROPERTY On the Camp Grounds? I have some of the best property on the Grounds Centrally Located. Call or address J. H. CHAMPLIN, 161-81 Lily Dale, N. Y.

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Large Veranda, Cool Dining Room, Bath Free to Guests

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11 Third Avenue, Lily Dale, N. Y.

Having enlarged the Dining Room, made other improvements and secured competent help, we are better prepared than ever before to cater to the comfort of our Patrons.

Good Meals, Good Beds, Large Veranda, Reasonable Rates. For particulars and program, address with stamp.

A. H. Jackson, Proprietor,



METAPHYSICAL.

Conducted by EVIE P. BACH.

HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and afflict—

Only for this—I know He holds my hand,
So whether in a green or desert land
I trust, altho I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispereth to my soul, "Lo! it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the path-way lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

MAKE YOUR CHOICE TO-DAY.

We are standing at the fork of the roads; the future lies before us in two distinct paths. These paths are conditions of mind, avenues of thought. To the right is the sunlit way, to the left the path of sombre shadows.

Many people are taught to believe that the path to success is filled with heartaches, that anxiety for the future is an essential to any achievement, that fear and worry are symbols of cultivation, that the person who does not lie awake nights planning for the morrow is sure to meet with failure. To such an extent has this idea been ingrafted in the mind that the chief cause of all our nervous and functional disorders.

Thousands of people can trace their illness direct to worry over business or family troubles, or to some other form of mental strain. Every cell of the body is acted upon by conscious thought; hence if the mind is in a pleasant mood there is no atom of the body that is not in some way benefited, or, if the reverse is the case, the inharmonious condition is general. It is evident from this that worry not only impairs the mental but also the physical faculties.

Our asylums are filled with people who commenced by brooding over their troubles, whether real or imaginary. They knew full well that nothing could be gained by such a practice, but they continued turning the subject of their distress over in their minds—day after day, night after night—viewing the gloomy prospects from different points, until at last the mind commenced to act independent of the will, revolving in a sort of automatic way the woes of the future.

This unhappy condition can be avoided. This tendency to make mountains out of molehills—to look on the dark side of life—can be conquered by choosing to-day, while standing at the fork of the roads, and turn to the right.

Commence by throwing your cares and anxieties to the winds. If the mind commences to grind with fear and distress, stop such friction with the oil of good thoughts. As darkness cannot be driven out of a room except by light, so evil thoughts cannot be driven from the mind except by good thoughts. Never mind about to-morrow; make the best of to-day; see that your walk and conversation reach the highest standard of excellence; that will insure a good to-morrow.

Dread of the future robs the present of its joys. Nothing is gained by worrying over the future; the vital energy thus employed should be spent in the enjoyment of the present. The troubles anticipated seldom come to pass; if they

do, the worry endured makes you unfit to meet them.

Commence to observe the tenor of your thoughts. If you seem to be surrounded with trouble, remain cool, quiet and self-possessed. Go about charged with sunshine; let its rays emanate from you sufficiently to dispel the gloom. Let your hope be boundless; remember, it's a dreaded tongue that utters words of woe.

Teach others to be of good cheer, to revel in the glories of to-day. Nature's ways are ways of pleasantness to him who cultivates the good, who trusts the great moving power of the universe. Don't insult, by your lack of faith, that all-sustaining, eternal Intelligence in whom you move and have your being.

A kind word hits harder than a blow. The chords of the human heart are strangely susceptible to love and sympathy. I know of a man who had a coarse, hateful disposition. Somehow he managed to find a woman with courage enough to marry him, and somehow she managed to work out all the discomfort in his soul. She made a big fuss over him; when he was cross and bristled up she smoothed him down and thus unbent his gnarled and twisted thoughts.

When he flew into a rage she looked at him so hopeful that he quailed and melted. By stealth she crept into his soul and nestled close to his heart; she wove about him the cords of her love and they bound him tight.

Anger twists and distorts the face hideously and then spurts out of the mouth, but if the instrument aimed at is not attuned to receive the missile it rebounds upon the sender. Avoid these things, avoid the very appearance of evil. Recognize in everything the glorious promise of Infinite care. If you do this you will find nothing to dampen the pleasure of to-day, to blight the ambitions and hopes of to-morrow, and the world will be better for you having lived—*May 1904.*

THOUGHTS.

Thoughts are like seeds which we cast from us, not heeding the fact that each one is carried by some psychic wind to its appointed spot in our future path, there to grow to flower and fruit. Our everyday course is overgrown with the thorny tangle of forgotten thought, and our only nourishment at times is its horrible fruit; our senses are sickened by its flowers, malodorous and revolting to the sight. Yet we needs must walk in our appointed track; to turn aside in hope of escape would be to walk in the Way of Death. The bad we think of others does them no lasting hurt. Our vicious, sensual, jealous, irritable thoughts—that we imagine do not matter since they are kept to ourselves—bring forth the untoward circumstances that we are bemoaning, maybe, today.

From now then guard your thoughts, for if it is true that yesterday's wrong thought gives birth to the trials of to-day it is equally certain that to-day's thinking will generate joy for the morrow. Control your thoughts; let them be of love, joy, peace, gentleness, goodness, faith, then you will deserve all the happiness that they breed, produced by that law which works with mathematical certainty and absolute justice—"whatsoever ye sow, that shall ye also reap." The sowing is hard sometimes, but "they that sow in tears shall reap in joy."—Hope La Gallienne, in *Light of Reason*.

Those who cannot govern themselves, must be governed. Nature rules on this principle, and man imitates her. The mother who gives way to an unreasonable child is neither benefitting the child nor herself in the end. Both will suffer. So it is with nations, peoples, tribes, citizens. We see it exemplified everywhere—from the masses to the individual. People who can control themselves as individuals need no rulers in the accepted term. They govern themselves—are represented by themselves, and are a free people.

PROGRAM

Of the City of Light Assembly Campmeeting at
Lily Dale, N. Y., July 15 to Sept. 4, 1904.

JULY.

- 15—Carrie E. S. Twing.
- 16—J. Clegg Wright.
- 17—Carrie E. S. Twing; J. Clegg Wright.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 20—Charles Jacques.
- 21—J. Clegg Wright.
- 22—Charles Jacques.
- 23—Miss Elizabeth Harlow.
- 24—Miss Elizabeth Harlow; Charles Jacques.
- 25—Conference.
- 26—Prof. W. M. Lockwood.
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggin.

AUGUST.

- 1—
- 2—F. A. Wiggin.
- 3—W. J. Colville.
- 4—F. A. Wiggin.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY—Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Mrs. Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Mrs. Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Mrs. Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Mrs. Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—
- 25—
- 26—Henry Frank.
- 27—
- 28—Henry Frank.
- 29—Conference.
- 30—
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—
- 2—Tillie U. Reynolds.
- 3—
- 4—Rev. J. Stitt Wilson.

CLASS LECTURES

Will be given by J. Clegg Wright, Prof. W. M. Lockwood, W. J. Colville, Chas. Jacques and Rev. J. Stitt Wilson. Chas. Jacques will consider Mental Science and J. Stitt Wilson "The Inspired Life."

DR. E. D. BABBITT

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Dr. J. S. Loucks, Stoneham, Mass.
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WHAT IS LIFE?

A Philosophical Dissertation Condensed.

MIND—MATTER—INDIVIDUALITY.

LIFE is cause and effect. It must be studied as a dual science—relating mind to matter in the research, whether appertaining to man or the universe. The former as an intelligent effect must have had an intelligent cause for his being. Therefore a universal intelligence must exist, whether it be termed mind, spirit, God or law. It is however conscious, and man is the crowning effect of its creation or evolution—thus an epitome of the whole; and as such he can be studied for a comprehension of the original.

MIND is the synonym of consciousness or intelligence. All life is conscious; therefore intelligent if but in degree—man standing at the apex of life in the effect. To what degree it exists in the cause is beyond conjecture, however estimated—infinity being immeasurable. Universal mind is thus inconceivable; and the possibilities of the human mind only prove that the original can never be fathomed. What man is in the effect, relatively, his origin must be in the cause absolutely—unlimited, perpetual and ceaseless in design, creation or evolution. Without force or motion there could be no creation—no evolution. The latter then must be implied or is the force of science, the law which governs that created. Law, force, evolution or growth are therefore self-evident effects of universal mind, the counterpart of which is man or constitutes man representatively.

MATTER is a temporary condition of the elements existing in nature—needed as a constituent in the unfolding of life individualized. How attenuated or spiritualized it may become in connection with mind is also beyond the investigation or comprehension of ordinary science. The latter does not deal with mind as an entity. It only consults with matter for causes, and makes of mind an effect—a function of the brain—tho it measurably asserts that effects prove the nature of their causes, thereby leading to this predicament: "What is mind? No matter! What is matter? Never mind!" But to the consistent reasoner, mind is not matter, and to the student of self a great distance from it. Matter to him is only an agent for the upbuilding of a higher self—the servant or "footstool" of universal mind thru which to evolve human beings consistent with its own state of existence. Man is thus the "Image of God" in all that this implies, but needs planetary matter to reach perfection or fruition as the ripened seed needs the soil to bring forth more of its kind.

INDIVIDUALITY is attained thru the exercise of the will—man's law centre, and an epitome of universal law—the divine spark, so-called—the same having positive and negative inclinations on account of its connection with matter. Its positives are intelligence or reason and creative-impetus or love. Its negatives are sensualism or lust and selfishness or hatred. By permitting the former to control, man inherits truth or understanding (wisdom), and influence or power. By permitting the latter to control, he naturally declines until suffering calls for reform. Conscience and temptation are the accompaniments of the positive and negative inclinations or impulses, and man's rise or fall thus depends on the use he makes of his own interior law-center, the will—reason and love acting in unison with it, and constituting a part of this law individualized.

CONCLUSION.

Hypothetically, life in the cause is spirit and matter—universal mind and substance—with electricity as the medium of coöperation and the principle which sensitizes matter for the admission of, and the individualization of mind.

Inferentially life in the effect is primarily animal sensation or feeling and emotion or instinct—volition being implied in the combination. Out of this is evolved mind or reason (feeling sensitized into thought) and sympathy or love (instinct sensitized into self-consciousness) with will-power in the combination.

Man's will is his law of being. If perverted or misapplied it leads to sin or crime. If exercised for mental culture it inherits inspiration; for moral culture discernment; and for subduing his passions a superior

potency—Presumably the control of mind over matter.

Man's craving for knowledge, his need of sympathy, his interior or central volition independent of the brain, his love for music and other longings, evidence a superior and anterior sense-consciousness to that of the physical. And furthermore, his irresistible desire and irrepressible impetus to assert his individuality; his unceasing devotion and reverence for the so-called dead, his natural faith, hope and charity—all point to another life beyond the grave. And withal, the question that if life exists prior to its cognition by our material senses, why should it not be in the nature of things to exist after the same as well?

But if there be no future there is still a present life and by living that right, perhaps the future will care for itself.

Man is born equal and dies equal, thus it seems but right, that he should live in harmony with it by bearing equal justice to one another as far as conditions or circumstances permit, thereby making the present agree with the past and future; for in justice (harmony with nature) rests the trinity of this world, which is, Health, Success and Contentment.

SYNOPSIS.

Nature, positive and negative—Mind, creative-force, law.

Animal life, negative—Sensation, emotion, volition.

Man, positive—Reason, love, will. Evil, negative—Sensualism, selfishness, arrogance.

Good, positive—Temperance, humanity, justice.

Vice, negative—Lust, hatred, crime.

Virtue, positive—Self-culture, philanthropy, sacrifice.

Nature individualized, positive and negative—Inspiration and genius, discernment and wisdom, power and authority, or reason, love and will-power perfected—Soul.

BUT,

It is the dogmatism of reason to declare a subject ended because our comprehension of it has ended. Nature's book is without conclusion. Time and experience turn its leaves.

Remember:

That an untruth innocently repeated is as injurious to the one concerned as though told direct;

That we must respect the rights and privileges of others to have our own respected;

That unsolicited advice is shallow wisdom and should not be offered without reason;

That punishment of children for ignorance is an inverted method of instilling knowledge;

That there is more temptation in self-suggestion than in any outside influence;

That real life must be seen thru the telescopic vision of the soul;

That there are heartaches enough in the world without adding to them by pathetic references or effects calculated to elicit tears or sorrow;

And that we only get in return what we offer.

CAMP MEETINGS.

LAKE BRADY, OHIO.—July 3 to September 4, A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1, J. P. Cooke, secretary, Williams Bay.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksville, Mo.

MAPLE DELL, O.—July 24 to September 1, Lucy King, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Sangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FREEVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLEASANT, MASS.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, MICH.—July 30 to August 22, Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

DELPHOS, KS.—August 5 to August 22, I. N. Richardson, Secretary, Delphos, KS.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

ISLAND LAKE, MICH.—July 10 to August 31, H. R. Lagrange, secretary, 84 E. Montclair St., Detroit.

HARMONY GROVE.—July 17 to July 31, F. C. Foster, secretary, Escondido, Cal.

ONSET.—July 24 to Aug. 28, Secretary Onset Campmeeting, Onset, Mass.

FRANKLIN, NEB.—July 29 to August 15, D. L. Haines, secretary, Franklin, Neb.

NEW ERA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

A key to self-knowledge is to study the motive of every thought generated; for individual reasoning grows out of our impulses or feelings while inspiration is that which comes unsolicited. The real man is thus the principle or motive-power which impels him to think or act.

SPIRIT MESSAGE.

Independent spirit writing, written in the Cabinet at meeting of Psychic Research Club of Buffalo, N. Y. Evening of May 12th 1904.

My Dear Friends:—

I wish to state that I find that the moral nature is that which, in the highest sense, constitutes the man. Faithful to this, the man is true; unfaithful to it, he is false. Now this I say belongs, not to the class, not to the profession, not to the office, but distinctly to the man. The moral feelings then, are those in which he is most independent. These are his without hindrance or limitations; they are his absolutely and supremely.

The moral feelings need no external instrumentality; they are complete in themselves. The command of conscience to the will and the answer of the will in obedience to it, constitute the perfection and sufficiency of virtue. This nothing can limit or destroy. A right will is right action; and, tho such a will be the movement of a spirit imprisoned in a body paralyzed and moveless it is stronger than the universe. Is not this a grand privilege of man, immortal man that tho he may not be able to stir a finger,—that tho a moth may crush him, that merely by a righteous will he is raised above the stars; that by it he originates a good in the universe which the universe could not annihilate; a good which can defy extinction, tho all created energies of intelligence or matter were combined against it? It is not thus with the desires and appetites: they do need an outward instrumentality. Without an outward instrumentality they become occasions of uneasiness and pain and with it in the utmost fullness they have yet no perfection. But a man whose moral nature is ascendant commands these, he is not the subject, but the superior of circumstances. He is free, nay, more he is king, and, tho this sovereignty may have been won by many desperate battles, once on the throne, and holding the scepter with a firm grasp, he has a royalty of which neither time nor accident can strip him.

Years do not enfeeble, they ennoble it; they do not dim, they brighten it, they surround it with the halo of a purer atmosphere, and they draw men to do more affectionate homage to its venerable beauty. It is the real inspiration of a princely nature! and where it is absent, a star is but a dazzling blotch and a scepter but a foolish bauble. It has no sure promise of worldly goods! it is not always attended with outward prosperity; it has not always gay dwellings, and sometimes it has none; it needs no show of outward pomp! it has no regal costume, no royal banquets; it does not, by any virtue of its dignity, wear purple and fine linen, or fare sumptuously every day! But without whereon to lay its head, it may yet be of that celestial eminence which angels gaze on to admire! Covered with rags and sickness, it may be odious to the sight of mortals and yet be precious in the sight of Heaven. Build well your moral natures.

RUBEN.

[Your correspondent desires to state for benefit of those who read "THE SUNFLOWER" that the cabinet was simply a curtain placed across the corner of the room. A small table was put in the cabinet upon which were placed two little bells, a tamborine, some pencils and pads of paper. The mediums Mrs. L. E. Barr and Mrs. M. J. Klipfel sat in a chair outside of cabinet with their backs to same. The above message was written independently by spirit intelligence in the cabinet and aside from the above, there were about 40 personal messages, giving comfort and cheer to those in the seance held in the light. 24 members were present.

N. H. EDDY.]

The heart's impulse to displease rather than to please manifests a lack of charity or benevolence, which borders on the resentful. The DIVINE IMPULSE, which awakens kindly feelings—sympathies with the suffering, sorrows for the fallen or forgives personal grievances, is still dormant, while as mortals, they still move on earthly plane, and as spirits would be earth-bound.

To own a house or home in which every brick costs a human tear is a living tomb for the soul after transposition.

Like Attracts Like.

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. vii, v.: 1, 2.

This sentence or compound sentence has been variously quoted, most generally, however, when admonishing the uncharitable. But its meaning has been interpreted literally, that man will have the same judgment or sentence passed on him that he passes on others. This is not possible, for a judge on the bench would be as liable to punishment as the uncharitable, for both may be right, only that the latter judge with malice and a hearty wish that it may be fulfilled. All wrongs are punishable by natural law, whether we condemn or not. Our judgment will not add to nor take from one whit. All must pay to the "utmost farthing." But the uncharitable are not free from judgment or penalty for all that: They will not meet the penalty placed on others for their wrongs, but they will sense a vibration from nature which either disturbs their rest, pains their conscience or affects their physical health in some way—it being now proven that malicious thoughts or uncharity becoming emotional, vitiates the blood and

leads to physical ailments that generate pain, and which the intuitive-minded call divine punishment. It is in that that nature is divine and judges according to our own acts or feelings. Let these be kind and nature will judge accordingly—like attracting like.

Politics.

Politics is a trust controlled by counting majorities.

In an election of the unknown sinners against the known the former would win.

Who accepts public honors must recompense it sooner or later; but he who is compelled to seek an office for a living is to be pitied.

The continued preparation for war and the need of prisons do not hail the Millennium; and if the war-like spirit in man were utilized to combat his own imperfections, universal peace might be established. But as long as the beauties of peace are overshadowed by the promises of military greatness to be achieved in war, there will be no peace.

Shortsighted demands may not always be intended for selfishness but they become emphatically so, when these demands are insisted upon by threat or otherwise.



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"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc. Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read." Cloth, 50 cents.

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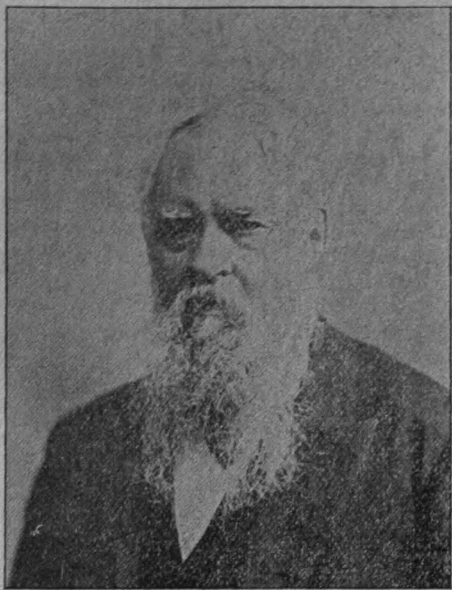
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T. J. SKIDMORE.

THOMAS J. SKIDMORE.

He Passed Peacefully Into the Great Beyond at 5:25 a. m., Wednesday, May 25, 1904.

It will not come as a surprise to our readers to learn that Thomas J. Skidmore, so long and so favorably known, has passed into the world of immortals.

Sunday evening, April 17th, at about 7.30, he was smitten with paralysis, and from that time until the end, May 25th, he gradually declined.

Mr. Skidmore was born at Lewisville, now Morris, N. Y., October 6, 1826. His parents moved to Charlotte, when he was seven years of age, afterwards moving to Laona and Fredonia, all within a few miles of this place.

His early education was such as fell to the lot of the boys of that time, and he afterwards traveled over quite an area of the country in his search for profitable employment. The days of reconstruction gave him an opportunity for the exercise of his business faculties and he became interested in railroad building, but finally devoted himself to the one branch of bridge construction.

It was then quite a feat to build a bridge as the builder was designer and constructor, and the engineering problems to be solved were sometimes almost insurmountable. It was by his advice that the caissons were used in building the bridge at Omaha and Council Bluffs, where it had been impossible to secure a foundation on account of the shifting sands of the Missouri river. They proved a success and have since been used extensively in similar cases.

He was engaged in bridge construction for the government during the war, and built the "Long Bridge" across the Potomac at Washington. He was one of the incorporators of the Watson Bridge Company of Paterson, N. J., also was one of the founders of the Fredonia National Bank, one of the strongest financial institutions of Western New York, and was a director up to the time of his death.

He was married to Miss Marion Johnson in 1854. Her father had become interested in Spiritualism and with Dr. Jerry Carter and others had united in a Spiritualist church at Laona, near his home. Through this alliance he became interested in Spiritualism and when the voices told Dr. Carter to go to the Cassadaga Lakes and organize a Spiritualist meeting, he became interested in it. When the Cassadaga Lake Free Association was organized in 1879 he was selected as its first treasurer, afterwards president and treasurer, and has continued the office of treasurer until last year when his failing health caused him to gradually withdraw from active participation in business life. During the early days of this organization, he was quite active and was its financial backer during the years of its struggle for existence and he and Mrs. Skidmore were always among the first to respond to any call made in its behalf.

His investigations of Spiritualism included sittings with all of the prominent mediums of the early days and he never failed to uphold them in all of their work which appealed to him.

When people began to build homes upon the camp grounds, he selected

a lot where he has since made his home.

Mrs. Skidmore passed to spirit life from Cincinnati, O., while on her way home from Lake Helen, Florida, February 3, 1895, since which time his brother Henry and sister Mrs. M. F. Tolles and for the past few years, Mrs. Sarah Skidmore, widow of his brother Oscar, have shared his home here. Mrs. Eliza Page, who had been engaged as house keeper by Mrs. Skidmore, several years before her transition, has remained in the same position all these years.

They left no children; those born, with one exception, a daughter who lived to the age of twenty, died in infancy.

The passing of Mr. Skidmore will be noticed by many people, both in and out of Spiritualism. Visitors to Lily Dale will miss his genial smile and cordial welcome and many whom he has befriended will look in vain for one to take his place. While he loaned money extensively, it is stated as a fact that he never foreclosed a mortgage. We all know that he was very charitable and it was a common occurrence for him to send his brother Henry out among those less well-to-do in cold winter weather to see if they were provided with all necessities, and many a load of wood found its way to where it was sadly needed.

It is customary to speak well of the dead; but we only say what every person in this section of the country knows when we say that Thomas J. Skidmore was one of nature's noblemen.

His knowledge sustained him and only a few days before the end came he said, in a delirium, "Marion, you and Kattie have been alone a long time, but I will join you soon." Was it delirium? Was it not a beautiful vision of the "gates ajar?" Did not the door to another world swing open that he might see the angel visitants, and catch a glimpse of his loved ones who were waiting to waft him over the river of death into eternity—to a joyful reunion with those whom he had loved and lost? We choose to believe it such, and that the river of death vanished to a slight mist thru which the hand of his loved ones reached across to aid his landing.

"This same way we, too, must go, Just a little farther only, And the water's ebb and flow, Will not seem one half so lonely Since thy hand will reach across, Taking ours to aid the landing, Thou wilt teach the gain and loss To our darkened understanding."

THE FUNERAL SERVICES.

The funeral services were the largest ever conducted here. Among the relatives present were S. M. Skidmore and wife, Mrs. Brace, Mr. and Mrs. F. E. Cook, and son Tom, and Mrs. Albert Johnson and son, of Fredonia, George Smith and Mrs. Arabel Smith, Laona, S. Veazy, Dunkirk, Mr. and Mrs. Frank Bab-bitt and son, Corry, Pa., Mrs. Charles Gardner, Hornellsville, N. Y., H. H. Skidmore, Jr., Huntington, Ind., T. J. Skidmore, Jr., St. Louis.

Arrangements had been made to hold the services at the Auditorium, but a heavy rainstorm the night before made it impracticable.

The services at the house were conducted by Mrs. Clara Watson. She read a poem entitled "Beautiful Death;" and delivered an ad-

dress eminently suitable to the occasion. After the address the remains were taken in charge by Forest Lodge of Free and Accepted Masons, who conveyed the remains to the depot and met the train at Fredonia, in full regalia, and conducted the services at the grave, where the final words were said by Mrs. Watson.

The Floral Offerings were the finest ever seen in this section. The people of Lily Dale furnished a "broken column" of red roses, lilies and carnations, the trustees of the Association a beautiful crown; the Fredonia National Bank a wreath of pink roses, Mrs. Pettengill a wreath of cream roses, the Cook family a wreath of pink and white roses and THE SUNFLOWER a star of native flowers, while there were loose flowers in masses. Lilacs, beth lilies, violets, and a profusion of native flowers were scattered along the road from the house to the gate of the Assembly grounds.

Thru the courtesy of D. C. Moon, formerly superintendent of the D. A. V. & P. Ry., with the construction of which Mr. Skidmore had been closely connected, a special train was placed at the disposal of the relatives, and about one hundred people came from Dunkirk and Fredonia, many of them prominent in business and political circles.

The train carried the remains to Fredonia where they were interred in Forest Hill Cemetery. A coach load went to Fredonia from this place, and the railroad company attached an extra coach to the regular train to carry them back. This courtesy was fully appreciated by all.

A Tribute from Buffalo.

Your note saying that Thomas J. Skidmore had departed to the higher realm is at hand. I have known our Brother Skidmore for over fifty-three (53) years, and I knew him well; so I can say truly that a giant has fallen—has gone home, and to a home that he has honestly earned a supreme right to. Honest and upright in all his dealings with his brother man, kind and gentle in his every day manner, a true Spiritualist, a benefactor to his race and an honor to our camp at Lily Dale, green, forever green be his memory, and may his soul-life be strewn with the good wishes and kindly feelings of his brother and sister Spiritualists. And may the roses of everlasting spiritual bloom blossom and cheer him all down the ages before him is the wish of a brother who knew him well and truly.

J. W. DENNIS.

IN MEMORY OF THOMAS J. SKIDMORE.

Fare thee well! our friend and brother;
Thou hast entered into rest;
Broken are the ties that bound thee,
But a loving hand knew best.
And the shadow of Death's angel
Vanished with the heavenly light
That flashed across thy spirit's vision,
And you understood aright.

For the gates have opened wider;
You have reached the shining strand;
Just ahead—a little farther—
Over in the Border-land,

Fare thee well! we'll sadly miss thee;
Many hearts will grieve awhile
For thy presence—cheerful greeting—
Kindly words, and pleasant smile.
Fare thee well! long may thy memory
Live enshrined in every heart;
And may we as he has chosen,
Act in life the nobler part.

'Til the gates shall open wider,
And we all will understand,—
Just ahead—a little farther—
Over in the Border-land.

M. B. S.

Dietary.

Whether animal food generates anger or anger incites a desire for animal food must be weighed on the scale of personal experience or final solution—both sides having proofs in their favor.

Whether the Eden-Allegory is to exemplify that men fell from fruit diet to flesh-diet or whether it points to his ultimate rise is a question. That all primitive races are flesh eaters and that mental culture leads away from it, largely evidences Eden to be a future possibility.

Whether the body is refined by a vegetable and fruit diet or whether such diet becomes a natural longing thru a refining of fleshly tissue by a mental vibration that supercedes the material is indifferent. One is preparing the body for the mind to find fallow ground when ready to act, and the other is forcing the tissue from the interior by a mental activity that obtains prior to physical purification.

Ambition for personal aggrandizement only is vanity pure and simple.

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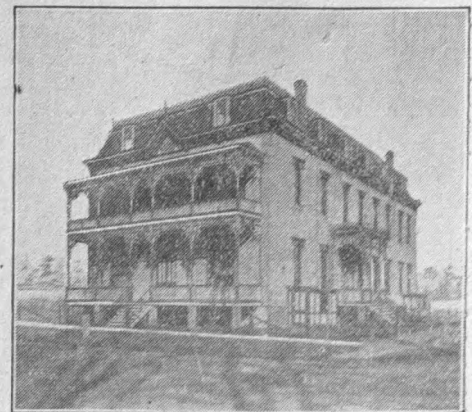
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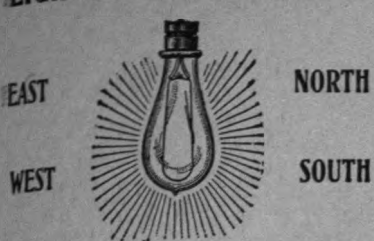
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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Secretary Theo. Frank of Louisville, Ky., writes: The Church of Spirit Communion held service at their hall on Sunday evening, May 22d. Mrs. Annie Thorndsen chose for her subject of discourse, "The Religion of the Day." The interest manifested toward her enlightening address was clearly evident by the absorbing attention of all present. Her desirable tests are deeply appreciated, proving beneficial and convincing to those receiving.

Mrs. M. Lang of Buffalo, writes: The lecture at Harmony Circle Hall given thru our inspired speaker, Mr. Chas. S. Hulbert, was deeply interesting and full of suggestive thoughts. Subject: "The twelve temptations." His illustrations were well chosen. He said: "Like the star we construct our own light, but if the man is the real man, you will find the construction of that light before the grave opens, and that the power of our very existence depends upon the real. We will not stand before the bar of justice but before the mirror of man." Mr. Foster also gave excellent tests. Mrs. H. DeWolf, 998 Broadway, went to Akron Wednesday and gave readings thru the day and a large circle in the evening. Her tests were very satisfactory to all. Chas. S. Hulbert, president of Harmony Circle Society, has been elected a delegate to the State Convention to be held at Syracuse, June 3d, 4th and 5th.

President E. A. Schram of Peru, Ind., writes: As we learned from Mr. and Mrs. E. W. Sprague that they were on their way home for a much needed rest, and would go thru our city on the Wabash, we took the opportunity and flagged them for a three nights' meeting. The advertisement of these two able orators and mediums always draws out a class of the best people, and they showed their appreciation by their good attendance. Tho it rained nearly all the three days the hall was well filled. The discourses delivered by Mr. Sprague were interesting and instructive. The christening of the infant daughter of Mr. and Mrs. Albert Scherer (the first of the kind ever witnessed in this city) was highly appreciated and praised by many. As I sat in the front part of the hall and looked into the earnest faces and eager eyes of the audience I could not help but think how little the people of this city knew about the philosophy or phenomena eight months ago. Only since last October, our society was organized with only "thirteen" (good luck) members. Now we have 32, eight of which were added thru the earnest efforts of those tireless workers Mr. and Mrs. E. W. Sprague. They have organized many societies that are prospering and carrying on the good work. They also organized the Indiana State Association of Spiritualists at Anderson last February. It is needless to say that the work required to affect such an organization is fully appreciated by those in the traces. I wish to say to the many Spiritualists of Indiana that if there are any Spiritualists where they have not a society and wish to organize, we will be glad to assist you. The State officers desire societies in every city and town in the State. It is expedient that you associate yourselves together, for in union there is strength. Any information desired in this direction can be obtained from the Secretary, Mrs. Carrie H. Mong, Muncie, Ind., 415 South Franklin street, or E. A. Schram, Peru, Ind.

Mrs. Addie Cooper of Syracuse, writes: The First Society of Spiritualists convened at the usual place, with Harrison D. Barrett as speaker. After reading a poem the speaker took for his subject "The Best of the Gift is the Giving." As he stood before the audience with the eloquence falling from his lips, not a sound was heard outside his voice. The silence seemed too sacred to be broken. Each word he uttered seemed like bombs bursting, each one giving new ideas and thrilling his listeners. How I wish there were more speakers like Bro. Barrett. We will have to bid him adieu this week with a wee, small hope of hearing him again in the fall.

A New York City item reads: In the settlement of the estate of the late Luther R. Marsh, it is ordered that letters written by Clarissa J. Hughes, the medium who kept Mr. Marsh in touch with the spirit world, be produced in the Goshen court.

Mediums who are going to the City of Light Assembly campmeeting this summer will please notify us, that we may enter their names in the list. It will be to their own interest to do this; and failure to send us notice their loss.

Jennie C. Payne of Canton, N. Y., writes: The First Spiritual society of West Potsdam were very happy in securing the services of Mr. Harrison D. Barrett, who gave us two very fine lectures on the 12th, and 13th, of May in the Methodist Church at that place. All went away more than satisfied, and we are hoping to hear him again in the future, for I assure you his equals, on the lecture platform for the Spiritualists, are very few.

D. Feast of Baltimore, writes: Dr. N. F. Ravlin, pastor First Spiritual church, preached May 15th, 8 p. m. taking for his theme "Personal Limitations or dwarfed conceptions concerning man and his possibilities."—In part the doctor said that the greatest obstacles to larger possibilities was dominant selfishness, inherent in man when personal self is the center human. The universe becomes limited as long as the personal pronoun I is foremost. Progress is not then rapid; unless we get out of ourselves we are handicapped by personal limitations. Very few men are free in the world—most all slaves—slaves to others' ideas—handicapped people. Now the Bible says, The fool has said in his heart that there is no God. It is evident that only a fool would say that. How small the horizon of that man!—Unless you have seen all, know all, you cannot intelligently use that expression. No man thinks to-day a new thot. Solomon said there was nothing new under the sun. We may assume that we are the most intelligent people in the world. Such is not the case however. We are finite. God is infinite. We are in our personal limitations, exceedingly dwarfed. We really know very little. We know only what we have been taught. We do not know what fills immortality. I hold six grains of sand in my hand and then look to the sea shore and behold what I do not hold in my hand. Those countless grains on the sea shore represent my limited knowledge. I have got to that point where I know, that I know little. You may put on fine apparel, bedeck yourself in diamonds and get to be an ignoramus. The best of you is on the outside. The people who are most handicapped are those who assume to be what they are not. Thus millions of people are lovers of pleasure more than lovers of good.—If you have any good thoughts to utter say them irrespective of what others say. If you withhold them you put a brake on human possibilities. We are not a great people if we bow down to Mammon. I would rather be a fool and know it, than think I am a wise man and know it not. I would then have a chance for improvement. Some people are born so infinitesimally small that we wonder how they live. The ideas of knowledge and wisdom are various. Football, etc., take the place of knowledge at our seats of learning, and then talk of progress! We can have no knowledge of the possibilities of man unless we recognize him as a spirit. Men sometimes engage in chasing shadows. Our Philosophy puts man on the right path to get the best out of himself—to go beneath the external to the internal—from the seen to the unseen. Therefore let us cultivate the best within us and see to it that we do not enter the other world as a spiritual pauper.

What you will be in that world depends on your spiritual growth while here. Here we are in a measure handicapped due in partly to conditions over which we have no control. Man is simply an animal while here. It is his duty to subdue the animal and cultivate the spiritual in order to properly enjoy the spiritual.

Titus Merritt writes that the First Society of New York City closed its services for the summer, May 29th. Miss Gertrude Spooner writes from Wonewoc, Wis., that the campmeeting of the Western Wisconsin Camp Association will open August 4, 1904 and close August 22nd. For full particulars write Miss Gertrude Spooner, Secy.

Jessie S. Pettit Flint, of Corvallis, Benton Co. Ore., writes: The First Spiritual Union of Corvallis closed the season by giving a Sunday afternoon lawn social, May 22. The day also marked the seventy-fifth anniversary of Dr. Flint's birth, and friends and Union gave warm greetings and kindly wishes that were heartily appreciated. The harmony was perfect, and the day in keeping. Longley's Beautiful Songs, and S. W. Tucker's Spiritual Wreath were drawn upon by competent singers, and added much to the pleasure. Coffee and cake were served.

The church of the Spirit, 4308 College Grove Ave., Chicago, for June 5th, announces: 3 p. m., lecture and conference by T. W. Shook. 8 p. m., lecture by Dr. J. H. Randall, subject "Science and Philosophy of Materialization."

OBITUARY.

George C. Latta of Friendship N. Y. passed to the beautiful beyond on the 18th inst., aged 41 years. The funeral occurring at the home of his parents Mr. and Mr. S. E. Latta on the 21st, Rev. S. H. Ballou officiating. George has been afflicted for about six years with Locomotor ataxia and been totally blind for more than four years; but thru all his suffering showed remarkable patience and never seemed to feel rebellious, but was always cheerful and hopeful of the future. He was an ardent Spiritualist and never wearied of relating his wonderful experiences and the soul satisfying tests which proved to him beyond a doubt the truth of spirit return, and when lying so helpless often asked that the beautiful spirit message he had received at Lily Dale be read to him.

His many friends can but rejoice with him that he is released from his terrible bondage and has now rejoined his loved ones in spirit, the consciousness of whose presence during his affliction afforded him incomparable comfort and consolation.

Passed to the higher life, on the evening of the 6th of May, from his late home in Whitewater, Wis., J. H. Emery, aged 74. The subject of this notice was converted to Spiritualism upwards of thirty years ago, and from that time to the last moment of his earthly existence, he was a faithful defender and staunch advocate of the Cause. The brother made all of the arrangements relative to the funeral which occurred in the Morris Pratt Institute Temple, on the morning of the 9th. The services were conducted by Rev. A. J. Weaver and the writer. Beautiful vocal selections were rendered by Mrs. Sanford and a choir of young ladies, students of the Morris Pratt School. Mr. Emery belonged to the Order of Odd Fellows, the members of the Lodge, and the "Rebecca," attended in a body. At the conclusion of the spiritualistic part of the service, a portion of the ritualistic burial service of the Odd Fellows was read. The body was taken to Iowa for interment.

Mr. and Mrs. Emery had walked the journey of life together for nearly fifty years. It was principally through her mediumship that he was converted to Spiritualism and together they shared its manifold blessings. She will miss his physical presence, but she knows he is not lost to her. On the morning of the funeral, she said amid her tears to the writer, "For him, it was a happy going away. He assured me all was bright and cheerful before him. He saw his spirit friends, knew them, and described them. I know he is released from bodily suffering, but what a physical loss has come to me." Yes, dear sister, but it will not be long until you will be conscious of his presence.

You will again walk with him, and Spiritualism will prove more than ever before, the sweet and divine comforter.

MATTIE E. HULL.

TWO SPEAKERS.

Make it Interesting for an Audience at Louisville.

Quite a unique service was held at the Church of Spirit Communion, Louisville, Ky., on Sunday evening, May 15. The hall was filled to repletion, almost double the usual attendance, and all present were very anxious to hear the two speakers, a Prof. Wm. Fretts, astronomer, and Wm. V. Nicum, of Dayton, Ohio.

The professor, being the first speaker, discoursed upon the fruits of his study. He mentioned a number of bodies that consisted of the milky way, and explained their travel thru space. The interest manifested was intense as he dwelt upon the formation of worlds; and thousands of lights, beautiful in varying colors, so small as to be barely discernable to the naked eye, but plainly so by the telescope, being formed by matter then in a twinkling would vanish. The incomprehensibility of space he admirably illustrated to form a vague conception of its vastness. Supposing us to travel from earth, upward, on a straight line of light. The first second we would have traveled several thousand miles—mentioning the number. This would be doubled, and so on until the elapse of an hour we would find ourselves no nearer the end of space, which has no boundary, than at the beginning. On, on for days, then months would elapse, years, centuries, and on, on for an eternity, but still no end of space. During this journey we would pass archipelagoes of worlds revolving around their own particular sun, and would continue so thru this incomprehensible vastness of space.

He concluded his speech by reciting a beautiful, inspiring poem, of his own origin, claiming it was recently composed, and as I write these lines I feel impressed to state that it was composed especially for this occasion.

Immediately after his speech the audience joined in singing a beautiful song, at the close of which the next discourses, Wm. V. Nicum stepped upon the platform. It is assurance to state that Mr. Nicum is the most daring speaker (of the Daniel type) that ever mounted a spiritual platform. He accuses some Spiritualists of being as dogmatic as the orthodox.

"Some people hate the very name of God—but I love it, I also love evil," he calmly asserted during a part of his speech.

The power that governs the whole universe is God. God is nature. I see God in everything, omnipotent omnipresence. He is all in all, and all is good."

"Evil," he continued, "is the undeveloped part of good, the bridge we all must pass over to gain knowledge. For example, should I disobey some law of nature, it is indisciplin in ignorance, but serves to enlightenment and this is good. Everything has a purpose. I also love creeds and churches, as each particular people must have a particular creed best adapted to them. It is impossible for them to gain spiritual advancement unless backed by this particular creed to justly satisfy their own intellect and when they become spiritually advanced, which will naturally follow, there will be no more creed, no need of churches which are a necessity now."

His entire discourse was infused with a continuous flow of such masterly thought, and was heartily appreciated by all.

Mrs. Annie Thorndsen, the regular speaker, concluded the service by giving several plain and accurate tests.

THEODORE FRANCK, Secretary C. of S. C.

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|-------------|-------------|----------------------------|-------------|-------------|
| a. m. p. m. | a. m. p. m. | | a. m. p. m. | a. m. p. m. |
| 7:55 | 5:00 Lv. | Dunkirk | Ar. | 9:20 6:00 |
| 8:05 | 5:10 | Fredonia | Ar. | 9:12 5:52 |
| 8:09 | 5:14 | Lafayette | Ar. | 9:08 5:48 |
| 8:29 | 5:33 | Lily Dale | Ar. | 8:53 5:33 |
| 8:33 | 5:42 | Cassadaga | Ar. | 8:49 5:29 |
| 8:41 | 5:49 | Moons | Ar. | 8:41 5:21 |
| 8:48 | 5:57 | Sinclairville | Ar. | 8:34 5:14 |
| 8:57 | 6:06 | Genesee | Ar. | 8:25 5:05 |
| 9:09 | 6:18 Lv. | Falconer | Lv. | 8:14 4:54 |
| 9:45 | 6:45 Ar. | Jamestown | Lv. | 7:43 4:30 |
| 9:14 | 6:21 Lv. | Falconer Junction | Lv. | 8:07 4:47 |
| 10:05 | 7:07 | Warren | Lv. | 7:17 3:57 |
| 11:20 | 8:29 Ar. | Titusville | Lv. | 6:00 2:40 |
| a. m. p. m. | a. m. p. m. | | a. m. p. m. | a. m. p. m. |

*Daily. †Daily except Sunday.

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TESTIMONIALS.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL.

DEAR MADAM:—Your medicine has done me more good than all the doctors' medicine I have taken the last six years. My right arm is doing so bad I had no rest for five years. The doctors here said it was rheumatism; but two years ago a doctor in Bay City said it was the nerves. My right leg took to swelling until it was very large. The doctors said they could not do anything for it; but thanks to your treatment, the swelling has all gone from the leg and my arm is better. Yours Truly,

MRS. JAS. G. WHEELER, Standish, Mich.

MRS. DR. DOBSON-BARKER, SAN JOSE, CAL. I feel that I need another month's treatment of your wonderful remedy. Your medicine has done me more good than all the doctors for the past five years. Awaiting your favor, I am, Yours Truly,

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SPIRITUALISTS WHO READ.

(Continued from Page 1.)

others fail to appreciate the phenomena; and since the Spiritualist papers are devoted principally to the philosophy those who do not appreciate the philosophy would not appreciate the literature of Spiritualism.

The many liberal publications have adopted many of the spiritual truths, and are using them to foster their various 'isms, creeds, and fads. They have obtained the attention and support of many well-meaning Spiritualists who have become interested because of the spiritual truths advocated. Such publications, in the estimates that are given of the Spiritualist papers subscribed for, are not considered, yet these papers, many of them, accept the truth of Spiritualism, and are largely supported by Spiritualists who prefer to receive their Spiritualism in dribbles that are allowed to pass the editorial censorship of papers whose only cause for existence is to promulgate some particular hobby, while all teachings not agreeable to their ideas are barred out. It would be interesting to know why Spiritualists do not go to the fountain head for their knowledge, and patronize publications that are hospitable to every department of spiritual investigation.

But before we upbraid Spiritualists for not supporting their papers let us first consider whether or not the other religious denominations are doing any better. Considering the numerous followers of the Methodist, the Baptist, the Catholic, or any other religion; do their publications receive any better support than our own periodicals? I have not investigated the subject sufficiently to be able to render an answer, but unless it can be conclusively shown that Spiritualists, in proportion to their numbers are not supporting their publications as well as other religions, I see no occasion to deprecate the present condition of affairs. It is well to remember that while there is a vast amount of room for improvement in present conditions, on the other hand, matters might be a great deal worse. If this condition of affairs is not confined to one religion, but is universal in its extension, it proves conclusively that it is due to the average mental condition of the human race, and nothing short of evolution and the persistent work of every true and unselfish advocate of the cause will produce any change in present conditions.

New Definition Of The Cultured Man.

The horizon of the human intellect has widened wonderfully during the past hundred years, and the scientific method of inquiry has been the means of widening. The idea of culture has always included a quick and wide sympathy with men; it should hereafter include sympathy with nature, and particularly with its living forms, a sympathy based on some accurate observations of nature. The four elements of culture are character, language, the store of knowledge and imagination. Let us as teachers accept no single element or variety of culture as the one essential; let us remember that the best fruits of real culture are an open mind, broad sympathies, and respect for all the diverse achievements of the human intellect at whatever stage of development they may be to day—the stage of fresh discovery, or bold exploration, or complete conquest.—President Chas. W. Eliot.

Psychics.

Even the secrets of the dead may be sometimes discovered by the flora growing out of their graves; for the flesh is impregnated with the magnetism of their life's impulses and fertilizes the soil accordingly at disintegration.

Who can remain the same in defeat as in victory—in adversity as in prosperity—is individualized.

Dark thoughts sometimes lead to dark deeds, but dark deeds always lead to a lowered vibration of the interior forces with compatible effects upon the illumination of the spirit—i. e., a dark mentality.

People often imagine they have been misjudged because they attract feelings in response to those which they are hiding.

The Home Of The Soul.

Messrs. Editors: It has been often questioned how the spirit can build its future home while still inhabiting the flesh. Of course it may be taken figuratively and refer to our good deeds here as if they precede us in some mysterious way and wait our coming. But spirits repeat this building phrase so often and so pointedly that many have taken it literally and formed a theory that there is an actual house or home built in conformity with the desires, wishes, thoughts and actions of the mortal. Now, I have a theory to offer, deduced from observation and a little spiritual phenomena, which, when summed up, give reasons to believe that the spirit body is the home of the soul, as the physical body is here.

Recently a clairvoyant described a vision to some friends, saying it was an individualized intelligence, but without form. The name was given, but there was nothing in the apparition by which to identify it. About the same time a near relative—knowing nothing of the foregoing—attended a trumpet seance and held communion with this spirit. Asking him anent his conditions, he said he had no perfected body and was accordingly unhappy; that he had not built himself one in accordance with the law of spirit; and that in consequence he had no home.

Doesn't this sound very much as if the spirit body constituted the home of the soul? Doesn't it agree with spiritual teachings that our spirit body is what we make it, and that we are its creators? Doesn't it prove that "As a man thinketh, so he is?" Doesn't it also verify the assertion that man "sees thru a glass darkly" or basks in the light according to the purification of his exterior covering—the spirit body?

Further comment is unnecessary. The readers may find sufficient food for thought in these few suggestions, and theorize accordingly. ***

Soul.

He who doubts that he has a soul, let him ask what induces fear of wrong doing and creates the "guilty conscience"? And furthermore, what produces those heart's emotions that remind him of forgotten duties; that engender sympathy, doubt, anxiety, hope or faith—all intelligent phenomena? Has the heart any brain-matter? None has ever been found by dissection. Yet it thinks, reasons, memorizes, suffers, enjoys and feels or senses things beyond that which the brain is capable of doing.

Does this not intimate that man has an intelligent or conscious life-principle located at the centre of his being as well as in the head? And may the latter not simply be the mirror for the reflection of his thoughts—his heart's impulses, his soul's consciousness? Or would you rather not have it thus? If so endeavor not to feel or think with your heart—your soul! The proof may be found in the doubt—the faith in the truth felt.

Auras.

The magnetic aura which surrounds your body and enables spirits to gain access to you and to use the atmosphere for manifesting, is highly charged with the force which we use. The mediumistic aura to spirit gaze is golden hue. The sympathetic tint is crimson, the color of the affections. The tint of the learned and powerful agent for the development of truth is blue, the intellect. The spirit who seeks for a medium is attracted by the force of sympathy, which is all-powerful with us. A spirit who seeks to find a medium for communicating his ideas will first select an incarnated spirit whom he is able to influence in a way akin to what you know as mesmerism. Many great spirits who have it in their power to convey to men truths which would benefit mankind never find a medium whom they can affect or influence. And even when they do find such, it is frequently only to discover that the affectual or intellectual part of the spirit is so undeveloped that the medium is useless. More spirituality is needed.—I. S. D.

INDIVIDUAL CHECKS.

After May 1st, we will charge 15 cts collection on all checks drawn on your local banks. Our bank charges this for collecting them and we cannot afford to pay 15 cents for collecting a one or two dollar check. Sometimes it is more than the margin of profit on the transaction. Patrons kindly remember this and remit in postoffice or express money orders payable to THE SUNFLOWER Publishing Co.

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Happiness and Marriage—a Review.

BY LIDA BRIGGS BROWNE.

The latest publication of Elizabeth Towne, Holyoke, Mass, is entitled happiness and marriage, price 50 cents. It is a series of fourteen articles written in reply to letters of inquiry on domestic relations in which she suggests the ounce of prevention as well as the pound of cure for all inharmonie. Her advice comes from a heart made tender by experience and is sympathetic yet just and fearless. It takes courage to thus expose ones inner life that others may learn thereby.

She maintains that we are all magnets and attract from others just the consideration, respect and treatment that we deserve, and that if we are not satisfied with what we receive we must change our attitude and thus attract what we deserve.

Most of the troubles of life she says come from thinking our way is the only right one and from trying to make others over. This is against the law of individuality and causes friction. One must stay in their own pilot-house and let others manage their own craft if happiness is to result.

Where domestic troubles arise, Elizabeth believes that the wife is mostly to blame, as she is the one who makes the atmosphere of the home. She maintains that it is not only a well cooked meal, a tidy house and neat attire that attracts the husband to the home, but the air of comfort, appreciation, praise, love and trust that pervades the atmosphere in the home. She says that women are the power behind things, but they often make the error of coming in front and laying down the law, thus losing their power for the time being. That by being tactful a woman can best show her abilities and have things as she wishes, but must not let the men know she is managing them.

The author believes that no matter how much friction there may be in married life each is teaching the other, that Adam needs Eve, and Eve needs Adam to perfect each other. That wise couples will reduce this friction by trying to please each other and by appreciation of efforts, and thus their lives will grow closer together. If this becomes impossible they will become at least friends. She says there can be no model husband without a model wife or vice versa, anymore than one side of a peach can be ripe and the other green. It takes both man and woman to be the perfect whole, and each develops the weak points of the other.

The book is well worth reading, even if you are happily married but to one in perplexity or distress in domestic relations it is a valuable guide and friend.

Books on Sale at the N. S. A. Office.

The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

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